

- 10 The doing of God's will on earth, Matt. 6:10.
 11 Deliverance from temptation and evil, Matt. 6:13.

IV Prayer Promises

- 1 For all things we request with faith, Matt. 7:7; Lev. 11:9, 10; Matt. 21:22; Mk. 11:24.
- 2 For what we will, if we abide in Christ and have his word abiding in us, Jno. 15:7.
- 3 For anything we ask in Christ's name, I John 3:22; John 14:12, 13; John 16:23, 24.
- 4 For the recovery of the sick, Jas. 5:14-16.
- 5 For all our needs, Phil. 4:19.

V Remarks.

- 1 Why are so few prayers answered? Jas. 4:3.
- 2 In all these promises we ought to notice the conditions of the promise and to whom they are made. II Thess. 5:17.

J. L. GILLIN.

Living to God

O Lord of life and love and power,
 How joyful life might be
 If in Thy service every hour
 We lived and moved with Thee!
 If youth in all its bloom and might
 By Thee were sanctified,
 And manhood found its chief delight
 In working at Thy side!

'Tis ne'er too late, while life shall last,
 A new life to begin;
 'Tis ne'er too late to leave the past,
 And break with self and sin.
 And we this day, both old and young,
 Would earnestly aspire
 For hearts to nobler purpose strung
 And purified desire.

Nor for ourselves alone we plead,
 But for all faithful souls
 Who serve Thy cause by word or deed,
 Whose names Thy book enrolls.
 O speed Thy work, victorious King!
 And give Thy workers might,
 That thru the world Thy truth may ring,
 And all men see Thy light!

—Mrs. E. S. Armitage.

He Cried: "Oh Pray For Me"

Selected.

A minister was holding a revival meeting in Michigan a few years ago. He felt the necessity of united prayer, and asked all the Christians of the congregation to join in prayer at eight o'clock in the morning. The next morning an infidel whose wife was a Christian found her praying earnestly. He couldn't stand that, so he went out in the kitchen where he found the hired girl on her knees pleading with God. That was too much for him, so he hurried out of the house and went to the blacksmith shop near by, and to his surprise found the blacksmith praying. God had been talking to his heart and the prayers of God's people were ascending in his behalf. Stricken with conviction he went back home and said to his wife, "The judgment is coming, everybody is praying, Oh pray for me," and, falling on his knees he cried for mercy, and was clearly converted to God.

THE GOSPEL SANCTIFICATION

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Some where in God's holy word we find treated every subject that is for man's benefit. Often some one Scripture gives a clear and exhaustive treatise of the subject. For example: We find the great Love chapter

in I Cor. 13; the Resurrection chapter, I Cor. 15; the doctrine of giving, II Cor. 8, 9; the spiritual kingdom of God, Matt. 5, 6, 7; present rest, Heb. 3, 4; the person and work of the Holy Ghost, John 14, 15, 16; the doctrine of sanctification, II Cor. 6:14; 7:1. The whole philosophy of sanctification is found in these verses.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean (thing;) and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord."

Almost as clear and a more exhaustive treatise of the subject you will find in Rom. 6, 7, 8. In the sixth chapter alone we find a better treatise of sanctification than in any book that we have read. The seventh chapter illustrates and makes clear the doctrine taught in the sixth and eighth chapters. Honest, careful, prayerful study of Rom. 6, 7, 8 will make sanctification clear to any person. Close intimate union with Jesus Christ is the foundation of sanctification.

The simplest, clearest and most condensed treatise of the subject is found in my text. If all else were lost this would make the subject clear. The greatest promise in this gospel age is v. 16: "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people." *I do not know of anything more awful, more overwhelming, and yet more uplifting than God dwelling in man.* This verse is the key to gospel sanctification as we will prove. God never dwelt in man before pentecost. It was nowhere said that the body was the temple of the Holy Ghost before pentecost. The great difference between Old Testament sanctification and New, is, that in the Old, God only dwelt with man, while in the New he dwelt in man.

It is important to know that the word temple is translated from two Greek words. It is seventy-one times translated from the Greek *Hieron* and means, a house dedicated to God, for the purpose of worshiping him whether God is in the house or not. Here the Greek word is *naos*, and means the inmost part of the temple, the sanctuary in which God actually dwells. "The inmost part of a temple, the cell.—Liddle & Scott. Foster says: It is the true shrine that contains the indwelling of the Holy Ghost. The *naos* was the sanctuary in which God dwelt,

which was placed in the temple building. It is found forty-four times in the New Testament and should be rendered sanctuary. The Revised Version has it so rendered in the margin. The body is the *naos*, the sanctuary, the Holy of holies in which God dwells.

I. We will trace the meaning of the word sanctification. It is first found in Gen. 2:3. In this wonderful book of beginnings we find the key to sanctification. Here the word does not mean purity, godliness, or sinlessness. Adam was all this before the fall, but he was not sanctified. Sanctification is one of the deepest words of Scripture. We cannot fully define it; but when God enters and rests in a thing he sanctifies it. God entering and resting in the seventh day is what sanctified it. God entering and resting in man is what sanctifies man. God's work in creation was marred by sin; man was driven away from God.

God held in obeisance the revelation of holiness for 2500 years. He took all this time preparing the human race to receive it. He destroyed one race who never heard of sanctification by the flood. After the flood this new race was not fit to have revealed this doctrine and were scattered for building the tower of Babel. Later God separated Abraham from the world and revealed unto him the name "God Almighty" and raised up from him a chosen people for his name. Four hundred years later, from this people he made choice of Moses, miraculously preserved his life in infancy, proved him by forty years contact with the temptations and idolatry of Egypt, and by forty years solitude and hardships in the wilderness, before he revealed this sacred and wonderful doctrine to man. Ex. 3:16. Almost immediately after this revelation of sanctification to Moses, God revealed to him the name Jehovah—the God of redemption and sanctification. Ex. 6:3. This was a new name.

Sanctification in redemption is not essentially different from sanctification in creation. The great fundamental lesson was brought out here as clearly as in creation, but man was not allowed to experience the full benefit of the word. God did not enter into Moses but into the bush. The closer to God in the bush the holier was the ground. As grand as this revelation was, its highest benefits were reserved for the gospel age; when man can come to God and God can enter into man. God entering the seventh day and the bush is what made them holy; but God entering into man was reserved until since pentecost.

In this revelation of sanctification we have three additional lessons: 1. Separation from sin. 2. Dedication to God. 3. Filled with the life and power of God.

1. Separation is the fundamental thought here. With his shoes upon his feet he had been brought into contact with the world. Now he not only had to be separated from the world but from his shoes also. With shoes off, standing with naked feet before God, represents separation from the world,